and in which there are ideas corresponding to our ideas, is
Objective Idealism. Again, to say that the paper indeed is
constituted by ideas, but that these ideas exist in an In-
finite Mind and it is these very ideas of the Divine Mind,
and not their ectypes or reflections, that we know, is Absolute
Idealism. Now, it is evidently this last mentioned species
of Idealism that the Upanishads teach. This is proved (1)
negatively by their saying nothing as to the objects of our
perception being reflections or representations of ideas
existing in a Mind external to ours, and (2) positively by
their oft-repeated identification of the individual mind with
the Universal.
Among the Rishis of the Upanishads, it is *Indra,* a Deva
Rishi, liberated by the knowledge of his identity with Brah-
man, who grasped the aforesaid idealistic truth most firmly
and expressed it most clearly. In the *Kaushitaki Upanishad,*
he teaches Pratardana, a Rig-Vedic hero, the unity of all
things in one undivided consciousness, the presence of the
Universal in every individual, a system of Idealism which
does not accept the popular dualism of mind and matter as
realities independent of each other. People

without philo-
sophical reflection regard colours, sounds, tastes, smells and
touches as qualities of material, non-mental things ; but
the Upanishads regard them as dependent on the Self.

Says Indra:

"One should not try to know speech, for speech without the speaker is an abstraction and cannot be properly known; one should
try to know the speaker. One should not try to know action; one should try to know the agent. One should not try to know going ; one should try to know him who goes. One should not try to know
enjoyment, intercourse and offspring; one should try to know the[1]
knower of enjoyment, intercourse and offspring. One should not try to know form; one should try to know the knower of form.
One should not try to know sound ; one should try to know the hearer.
One should not try to know smell; one should try to know the smeller.
One should not try to know the taste of food ; one should try to know
the knower of the taste of food. One should not try to know pleasure